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Finally this logical independence is the true basis for a doctrine of freedom. The higher stratum is independent of the lower. It has its own realm of law and though not free in the sense of being lawless is free in the sense of self-government. Life is governed not by the rules of chemistry but by those of life. Mind is governed by the laws of mind, the reason by those of the reason. The higher and the lower are indeed *consistent*, but this in no way prevents their being *independent*. Man has a biological and a physical organization; but he is also an ethical and a reasoning being. His ethical and rational nature do not conflict with his biological and physical characteristics. "The particular ethical and rational characteristics presuppose the particular biological, physical, and chemical characteristics embodied in any one human individual, but they can not be derived from or identified with these latter, though, once discovered, they can in some way be correlated with them. But from this there follows the conclusion—of the gravest importance for the world in the present world-conflict of standards—that ethics is not a branch of biology, even as biology is not a branch of chemistry and physics, and also that conscience, will, and reason, although not undetermined and lawless, are nevertheless free." They are not free in the sense of belonging to a realm from which causation is absent, but are free in the sense that they belong to a realm in which "the ideals of right and justice and truth are present as efficiencies," capable of leading "men to act as they ought to act, and to reason as the implicative structure of reality dictates, and not as tradition and custom and authority would have them reason."

WALTER T. MARVIN.

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JOURNALS AND NEW BOOKS

THE PHILOSOPHICAL REVIEW. July, 1918. *Philosophy and Literature* (pp. 343-355): ERNEST ALBEE. — Maintains the tentative conclusion that science enables us to comprehend the world from without; literature to appreciate it from within; philosophy to prove that the world is one, in spite of the apparent antithesis of description and appreciation. *The Teaching of Philosophy and the Classification of the Sciences in the Thirteenth Century* (pp. 356-373): MAURICE DE WULF. — Develops the three-fold classification of human knowledge: the sciences of observation, philosophy with its sub-divisions into speculative, practical, and poetic, and theology; considers the sociological aspects of this classification. *The Absolute and the Finite Self* (pp. 374-391): HIRALAL HALDAR. — Plato's *Parmenides* teaches that "all particular beings are both finite and in-

finite." The view is here set forth this great truth of Plato is not sufficiently recognized by the speculative Idealism of to-day. *An Approach to Mysticism* (pp. 393-404): C. A. BENNETT. - Mysticism is usually an object of extreme critical praise or blame. The analysis here undertaken seeks to diminish the violence of this opposition in respect to three cardinal mystical doctrines, the renunciation of thought, passivity, and naïve optimism. *The Present-day Conception of Logic* (pp. 405-412): ALBERT E. AVEY. - An account of the effects of symbolic logic on common logic, rendering three important advances, *viz.*, logic as a science of relations instead of a science of the laws of thought, the recognition of certain new forms of logical operations and a consideration of the inner structure of the term. *The Mind and its Discipline* (pp. 412-427): CATHERINE E. GILBERT. - Maintains that "the reality of general powers of mind can not be denied, and that the transference of knowledge or power, far from being a 'miracle' or 'impossible' is the only assumption upon which any education can rest." *Summaries of Articles. Notes.*

Dumas, Georges. *Troubles Mentaux et Troubles Nerveux de Guerre*. Paris: Librairie Félix Alcan. 1919. Pp. 225. 3 fr. 50 (Majoration temporaire, 30% du prix marqué).

Mackenna, Robert W. *The Adventure of Life*. New York: The Macmillan Co. 1919. Pp. ix + 233. \$1.25.

NOTES AND NEWS

PAUL CARUS

WITH the death of Dr. Paul Carus, which occurred on February 11, at his home in La Salle, Illinois, a very interesting chapter in the annals of American philosophical and general intellectual development was closed. Through his connection with the Open Court Publishing Company, an institution generously endowed by the late Mr. E. C. Hegeler, Dr. Carus found a ready means to carry on his propaganda for liberal, religious and social thought.

Dr. Carus first studied at the University of Strassburg, and later owing to the influence of his father, a high official of the German state church, he went to the University of Tübingen primarily to study theology, and in 1876 he obtained there his doctorate in philosophy. Leaving Germany where he was born in 1852, because of its lack of liberal thought, Dr. Carus went first to England and finally arrived in New York.

When in 1887 Mr. Hegeler established the *Open Court* as a bi-weekly journal, devoted to the reconciliation of science and religion, Dr. Carus contributed some articles and upon the request of Mr.